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complete destruction. It is also maintained that an attack of Nebuchadnezzar on Jerusalem in the third year of Jehoiakim is not improbable, as the defeat of the Egyptians at Carchemish which took place early in that year, left Judea unprotected. The objection that Nebuchadnezzar was not king at that time is disposed of by the supposition (which König also allows to be possible) that the term "king" is used here proleptically.

Whatever may be thought about some of the details in this part of the introduction there can be no doubt that it is a timely and able protest against the vehemence almost amounting to bitterness with which the historical chapters have been assailed. This part of our notice may fitly close with a sentence from the last page of the introduction. "There is a fairly general consensus of opinion that the book as we have it proceeds from the Maccabean age, but the acknowledgment is also gaining ground that the substance of the book is the product of another age."

Much attention is given to philology both in the introduction and the commentary. As regards the foreign words in the Aramaic text Behrmann agrees in the main with Kautzsch. Two instances of divergent opinion may be mentioned. The word *Sûmpônyā* (3:15) and *Sîpônyū* (5:10) is connected not with the Greek *sûmphonia*, but with *sîphonia*, and is supposed to describe an instrument consisting of small reeds. Another word in the same context, *sabbekā* is regarded as the source of the Greek word *sambuke*, not as a derivative from it. It is suggested that it may be connected with *sabka*, which means wicker-work. The commentary as a whole is learned and suggestive and up to date. Even the *Sendschirli* inscriptions which have only been for a very short time available to scholars have been utilized. Some of the notes on phrases, ideas, and manners and customs are excellent, abounding in information of great service to the student. The exposition of the latter-half of the book runs on the lines generally followed by modern expositors. The fourth beast is, "without doubt," the Empire of Alexander. The "Son of Man," however, is explained to be the Messiah. Space forbids further illustrations of this very careful and instructive book, which well deserves to be placed in every student's library. It is not final. The problem of the Book of Daniel is not yet solved, but the labors of Pastor Behrmann will probably help to accelerate the solution.

W. T. S.

Geschichte der Edomiter. Von DR. FRANZ BUHL.

A good critical summary of the comparatively few facts recorded concerning the Edomites and their country to be found in the sources of information at present available. The extent of Edom and the sites of its chief cities are minutely discussed with some rather surprising results, one of which is that Petra, (in Dr. Buhl's judgment) is nowhere alluded to in any way in the Old Testament. The scanty data in reference to social life and religion are reviewed, and the history of the people is traced down to the destruction of

Jerusalem by the Romans. An interesting feature is the careful examination of the allusions to Edom in the prophetic writings. The burden of Dumah (Isaiah 21:11-12) is translated and explained in a rather novel manner, use being made of the evidence of the cuneiform inscriptions; and the supposed reference of Deutero-Isaiah to Bozrah in the sixty-third chapter is called in question on the ground of the uncertainty of the text. Dr. Buhl inclines to the emendation advocated by Lagarde and Duhm *Me'adham* instead of *Mē'edhôm*, which widens out the prophecy into a general prediction of judgment.

W. T. S.

The Sabbath. Series of Bible Class Primers, edited by Prof. S. D. F. Salmond, D.D. By the EDITOR. Edinburgh: T. & T. Clark. Imported by Chas. Scribner's Sons, New York, 1894. Pp. 110. Price, 25 cents.

This is another volume to add renown to the Series, which already is well known and much used. Much new light is thrown upon the matter of the Sabbath, generically considered, by the incoming knowledge about the customs of Israel's neighbors and predecessors. And perhaps there is also need of a restatement of the relation of the Christian Sunday to the Jewish Sabbath, while a resumé of the Sabbath teaching and observance in both Testaments is an excellent thing. These are the three matters presented and briefly discussed in this primer. Extracts giving the substance of the material, and the author's view of it, will be found elsewhere in this number.

Professor Salmond has given the evidence concerning a pre-Mosaic Sabbath among non-Hebrew nations quite impartially, but when he comes to speak of their relation to the Jewish institution he denies it its true influence and importance, apparently for fear he will detract from the prevailing view that the Sabbath was a unique and divinely-given institution of the chosen people. He says that if the analogy were established between the Hebrew and the non-Hebrew sacred days, it would not rob the Hebrew institution of its divine origin and significance, and certainly it would not, but he affirms that the analogy is not established, and he feels much more comfortable that it is not. But is Professor Salmond surely right that some of the non-Hebrew nations, before and after Moses' time, did not have essentially a Sabbath observance in the Old Testament sense? The evidence is pretty strong, as the author himself adduces it, against the decision which he himself reaches concerning it, and in favor of an essential extra-Hebrew Sabbath. This would require a modification of prevailing views of the historical Sabbath—it would lose its uniqueness, but it would still be true that Israel had higher and larger ideas of Sabbath observance than her neighbors; that the Sabbath meant more to and did more for the Hebrews than for other nations.

The exhibit of the Sabbath, as found in the Old and New Testament literature, is excellently done, and will be found very useful. One does not know where to look for a similar exposition. The author's views as to Christ's attitude toward the Sabbath as he found it observed among the Jews of his